

Myōju



Soto Zen Buddhism in Melbourne

Summer
Volume 5 Issue 2
December 2005
JIKI006

Natural Balance

This is a Dharma talk given by Ekai Korematsu Osho to the Melbourne sangha at Sunday Sanzenkai on 20 March 2005. Transcribed and edited by Georgia Nicholls.

It is close to equinox. This is a time when day and night come into balance and the weather becomes quite even, even in Melbourne! So this is a good time to practice. 'Good time' means that it is a good environment for practice – we have a very supportive environment to assist our body and mind to settle.

Settling into natural balance is a practice; it is the practice of returning. There are many ways to describe practice. Zazen, or the practice of Zen meditation, is basically settling, settling down to this place, into the natural balance. It is not like settling, settling, settling – reaching a point and then becoming frozen. Sometimes people have that sort of understanding at the beginning. "Too many things are going on, I need to have peace of mind; I need to go to meditation and settle into peace so nothing disturbs me." This is not quite right. Balancing, everything starts to balance; settling to a point where, at that point, one is full of life.

How do we do it? By very simple means; by erecting the spine straight, the back straight, to support our very, very, heavy head! It is very important to understand why we have to erect our spine straight in order to support such a big head. Our head is not only too big, it moves about so much; here, there, all over. It looks an appropriate size, but it is actually like a monster moving all over the place.



Paying respect to the grave of Daiun Sogaku Roshi at Bokkoku-ji, December 1995.

Supporting the head and connecting with the natural rhythm, with the natural balance is to do with connecting the physical balance of your own body. There is, for example, a point in the small of your back by which your neck is supported.

Settling down, settling down to connect with balance, with the nature of balance, to connect to the nature of this time, to the rhythm of the universe, to be on its frequency. A human needs to make that effort. The place where that connection happens, in our tradition, we call the 'tanden', two inches below, sometimes one and a half inches below your navel. That is the centre-point to connect with. Once we are

*Supporting the head
and connecting with
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of your own body.*

Natural Balance continued

attentive, are connected to this place, universalism comes. Connecting with this point, and at the same time, connecting the head in right alignment is very important. That is Buddhist meditation.

So what happens when you do that? You find the balance for your heavy head and start to feel good, start to connect with the body and to receive the rhythm of the universe. From time to time, I walk around and I notice how people are sitting. At retreat too, I walk around with this *kyosaku* (stick); not to whack, but just to remind you gently about the straightness of your back. If you have it straight, three points should generally align; the back of the head, the shoulder part and the lower part of your back. But when these parts are not aligned, you start to feel heavy. So if you start to feel that way it may be a good idea to make a little bit of effort to deliberately pull your chin in or do more exercise before and after. Improvement is a continuous process, it is a slow process.

In Zen practice it is this foundation, the alignment of your posture – that is a way to go beyond the stuck state of human problems. ‘Go beyond’ means to connect with the rhythm of the universe, not leaving your human nature, but connecting to that nature, as you are. It is important that you are not changing yourself as an ordinary person, having an ordinary function of the mind. What you are doing is to connect with the rhythm of nature, of the universe. At the beginning it seems like two totally different worlds, but actually we are living in the midst of that other world. Our big brain is not supported enough to see it that way. So continue to make a simple effort.

Generally it is enough when you sit with your back straight, with the support of your cushion and make a little effort, give attention to a push to the ceiling with the back of your head, not the top of your head, the back of your head, the extension of your spine. You do not need to change anything else; it does its own work. The point is to connect with

the balance, to settle, everything to settle on the ground, the ground of the common reality, the common reality we share as humans, that we share with animals, with plants. Animate beings and inanimate beings all share that common ground.

Posture is like the hardware. Once you have got it, that framework, that hardware, once you have developed it, you have the opportunity to really be connected. How you connect it, how you switch on, is to settle on the breath; inhale, exhale, inhale, exhale. Again this needs to be in nature’s rhythm, ‘nature’ as in human nature, your own body’s requirement. Inhale. Exhale. When we take care of our body’s physical situation, natural balance comes very soon. That is the way to connect. We become quite intimate with that, we receive the frequency of nature’s way and everything we do seems to go with the flow, naturally, not too much, not less, just right. And we don’t need to think about how it is going. If you just practice this kind of attention



Bright Pearl

(Ikka-no-Myoju)

An explanation of the newsletter’s name, Myoju or ‘Bright Pearl’

*From Dogen Zenji’s Shobogenzo
Book 1, Chapter 4*

Master Gensa Shibi said as an expression of the truth:

‘The whole universe in the ten directions is one bright pearl.’

One day a monk asked Master Gensa:

‘I have heard your words that the whole universe in ten directions is one bright pearl. How should we understand this?’

The Master answered, ‘The whole universe in the ten directions is one bright pearl. What use is understanding?’

Later the Master asked the monk, ‘How do you understand this?’

The monk replies, ‘The whole universe in the ten directions is one bright pearl. What use is understanding?’

The Master said, ‘I see that you are struggling to get inside a demon’s cave in a black mountain.’

‘...even surmising and worry is not different from the bright pearl. No action nor any thought has ever been caused by anything other than the bright pearl. Therefore, forward and backward steps in a demon’s black-mountain cave are just the one bright pearl itself.’

Dogen Zenji

each time, you will receive the effect or consequence, naturally. And after finishing the practice activity, everything seems to be just right, everybody seems to be so friendly.

This is quite a simple practice, but according to your level of experience, you are nurtured through this process in the practice.

Another practice opportunity for balance is on retreat. The main characteristic of the Bendoho retreat is that it has a kind of monastic orientation. You are not going to the retreat to do meditation and relax. It is the same kind of training, the same kind of life as if you were in a monastery. There is daily practice; getting up at certain times, eating and doing some chores, receiving some teachings, as well as the meditation and chanting. Repeating this simple routine, you have the opportunity to focus on one thing and then another throughout. So the time to sleep is a practice for you on retreat. If you are able to get a good rest in the short sleep periods then that retreat works well for you. That is a part of the rhythm.

Eating is another element of practice on retreat. We eat right, appropriately. It is very difficult to eat in a certain way, at certain times and a certain diet in a normal social context, unless you keep your world very strict and do not socialise.

It is very difficult to get a healthy rhythm going for your body and mind in a lay context, so retreat is an opportunity to really put yourself into that rhythm, into the rhythm of nature, the rhythm of the universe and align your human nature with it.

In the beginning, for the first couple of days on retreat, it does not match so well. There is no problem with the natural rhythm, but the human rhythm, human activities from the lay context carry extra elements, a lot of stuff. So there is an adjusting period for a couple of days. When that has taken place, has settled, on the ground, and your human nature is balanced with the balance of the universe, then you start to feel really connected.

Many people start to feel, after the third or fourth day, that they want to continue on like this. This is very strange, you know, when what you are doing is simple things, is following a boring routine. There is a certain kind of joy and clarity, a sense of being that it is very difficult to have in a lay context.

I feel that my work, if I call it that, is to translate the monastic element into the lay context. That is what is missing actually, the balance. We should not tackle this in a philosophical way. It has to work from a very concrete place. It is about your own body, it is about how you erect your spine. If you do that it will open up.

Thank you very much.

This is very strange, you know, when what you are doing is simple things... There is a certain kind of joy and clarity, a sense of being that it is very difficult to have in a lay context.



Jikishoan's Summer Raffle

Last year Jikishoan held a raffle and raised over \$600 which was wonderful as the money helped towards the purchase of an iPod and equipment to record Dharma talks.

In late 2005/ early 2006 we will be holding another raffle which will be drawn at the Sangha Day Picnic on **Sunday 5 March 2006**. One of the prizes will be a free Alexander Technique lesson. Please help to make this year's raffle a success by helping to sell tickets. Booklets of tickets will be available at Sunday Sanzenkai. For further details, please contact Haydn Halse on 9706 0529.



Welcome to Jikishoan Zen Buddhist Community



Jikishoan is a growing community of people based in Melbourne, Australia, learning and practising Zen meditation under the guidance of Ekai Korematsu Osho. Ekai Osho has practised and taught Zen Buddhism in Japan, the USA and India for over 25 years and has been developing the Jikishoan Zen Buddhist Community in Australia for the past six years.

Jikishoan runs a range of programs throughout the year, which are conducted in the spirit of Bendoho

– the original way of practice as prescribed by Dogen Zenji in the 13th Century.

More information about courses, one-day workshops, retreats and weekly meditation sessions can be found in the teaching schedule or on the website at www.jikishoan.org. We warmly welcome anyone who would like to know more about Zen Buddhism and attend any of the activities.

Reading and Discussion Group

The Reading and Discussion Group would like to invite Jikishoan's Members and Friends to join us in an afternoon of reading Dharma and lively discussion that confirms our individual and Sangha practice. Come for as many weeks as you like, when you like. No pre-reading or ownership of the selected text required.

When Each Sunday, from Sunday 5 February to 12 March 2006

Time 3.30-4.45pm, just before Sanzenkai service

Where Collingwood Community House, Corner of Hoddle Street and Sydney Avenue, Collingwood

Text *Opening the hand of thought* by Kosho Uchiyama

For more information or to confirm your attendance, please contact Haydn by phone on 9706 0529 or email: Haydn3x3@telstra.com

SPECIAL OFFER to Members and Friends!!

Improve your posture and awareness and help Jikishoan at the same time.

Jikishoan member Shona Innes is offering half price lessons in Alexander Technique during the month of January as a special fund raising drive for Jikishoan.

The cost of each lesson is \$25 and Shona is donating all proceeds from every member and friend who takes up the offer to Jikishoan.

This offer is for the month of January 2006 only.

Lessons are held at Newport and information about the technique is available at Shona's website: <http://alexanderthinkingbody.alphalink.com.au/>

For further enquires about appointments or how Alexander Technique can assist with your Zen practice, please call Shona on 0421 285 338.

In the Alexander Technique one of the primary notions underpinning the whole approach is that as human beings we have the possibility of becoming conscious of how we 'use' ourselves – how we allow ourselves to be on a moment to moment basis.



Membership

We warmly welcome the following new member of Jikishoan:

Rudyard Tinker

Ekai Korematsu Osho and the Jikishoan Committee

Next Issue

In the next issue of Myoju will be released at the Autumnal Equinox, 20 March 2006. The content deadline is Sunday 8 January 2006. If you would like to contribute or advertise in the Autumn 2006 edition of Myoju, please leave a message for Alison on (03) 5426 1383 (AH) and she will return your call, or email publications@jikishoan.org

Reflections on ryo practice

Alison Hutchison

In the course of preparing the article 'Ryos – the body of Zen practice' for the Spring 2005 issue of *Myoju*, Luke Menzel and I received comments from a number of members about their experience of ryo practice. Several people focussed on the personal changes that they had experienced in learning how to bring the spirit of practice into daily life, getting to know other members of the community, and developing new skills.

Some also mentioned the challenges of undertaking additional responsibilities for the community. We all have other commitments and desires, particularly the desire to sit on our cushion. How do we respond to and work with those competing priorities in the spirit of Zen practice?

Another recurrent theme was the very different quality associated with undertaking tasks in a meditation community, compared with similar tasks undertaken in other work

or community groups. Martin Pradel-Spendier's reflection upon his involvement in the Shika Ryo captured this sentiment well:

The thing that strikes me about the ryo structures is that they are directly bound and supported by our individual and collective zazen practice. I find this to be the missing aspect in other work and community groups that I am involved in. I have noticed that being in silence with other members keeps me grounded and refreshed. It has helped me to remain focused on process and effort rather than grand ideas that often become dreamlike manifestos!

...It is by its very essence a unique way of relating and creating community...

Being part of a ryo gives me an enormous amount of hope and belief in the Jikishoan community being a long-lasting venture. It is by its very essence a unique way of relating and creating community, which is important to me given the broader individualism that exists within our social and economic culture.'

In his Dharma talk 'One Taste' (*Myoju*, Spring 2005) Ekai Korematsu Osho referred to the expression 'sazen ichim' meaning 'Zen and tea have one taste'. He speaks of giving and receiving a cup of tea - and how our practice of that very simple activity is then reflected in the taste of the tea. In our ryo work, we practice giving and receiving a variety of more complex tasks – in such a way that we then 'taste' our practice throughout the community and its activities.

Postcards from Winter Retreat

Our Winter retreat was held at a new venue for Jikishoan – at Casa Palotti in the Warburton Valley. Over 20 people attended, enjoying the blossom trees and comfortable facilities near the mountains.

Left to right:

Informal lunch on last day,
Ekai and Patrick in kitchen,
the new venue – Casa Palotti,
Tom striking the Han



明珠

Samu at Antai-ji

Bev Cowan

Bev Cowan stayed at Antai-ji Temple (in Hyogo Prefecture) in September and October 2004. The temple is open to visitors who wish to undertake Zen practice for short or long periods. This description of the temple's outdoor samu, or work practice, is an edited extract from a talk that Bev gave to the Ballarat Group on 9 June 2005. The talk was transcribed by Millicent Easter and edited by Alison Hutchison. In early October 2005, Bev returned to Japan to start an extended stay at Antai-ji. While at Antai-ji, Bev is writing an occasional web log which is on the Year 2005 web page of Antai-ji's website: www.antaiji.dogen.de

It was Autumn when I was there, so we harvested the rice, dried it, and then threshed and bagged it up. Bamboo was used extensively. When drying the rice, metal tripods were set up and we went down into the groves to cut bamboo which was put between the tripods, with the sheaves of rice hanging over the bamboo. Quite a lot of rice was lost to wild pigs! Even though the bottom of the sheaves of rice were quite high, little wild boars apparently stood on their hind legs and ate quite a lot of the rice.

We also worked a lot in the garden. When I was there, we harvested various kinds of potatoes. The temple is self-sufficient and grows eggplants, cucumbers and tomatoes and lots and lots of daikon, carrots and various pumpkins. It also has chickens, so we had fresh eggs. It makes its own miso which is stored for use throughout the year.

They also grow shitaki, which are stored for use in the winter months. There were a few nashi trees and lots of persimmons. It was a business picking them because the trees were

old and the fruit high. Someone would go up on a ladder with a long stick, and someone below would try to catch the persimmons. Pretty tricky! And sometimes messy!

Many root vegetables were harvested, put into big paper bags and then put into a cave. It was quite a big cave with a narrow, tumbled-down entrance and a steady temperature throughout the year. The bags were placed on the ground and then covered with sawdust. As a lot of wood chopping went on at Antai-ji, there was always lots of sawdust available.

Over Winter, Antai-ji gets snowed in for about three months of the year. The sleeping area is two storeys high, and the snow reaches above the first level. So in late September, a lot of wood was sawn and chopped for storage and use over Winter.

While there is electricity, the water is heated by wood and most of the cooking is done on the fire. Also to prepare for the snow, we put down sheets of corrugated iron, slanting down, and tied them up with bamboo and rope, so that the snow would not encase the wood and water heating area.

The temple was on about 70 acres of land, bordering on a national park, and many trees were planted to replace the wood that was used. As you can see, Antai-ji is a monastery where there are very well established routines related directly to the seasons.

*This is work that is alive, effervescent,
free, liberated, gloriously enlightened, true, and great.*

*Do you think it can be attained by people who shut the
door and sit quietly with blank minds?*

Liu I-Ming



Bukkoku-ji Diary

Julie Martindale

Julie Martindale first visited Bukkoku-ji Temple, Obama, Japan in December 1995 and stayed for five days. Since then, she has been back nearly every year for periods of between 2 weeks and 15 months. These are her diary entries of the first encounter with Tange Harada Roshi (born 1924).

Sunday

Coming home. Ah, the serenity of the zendo, the comfortable feeling of arranging myself on the zafu once more. Have my feet carried me here because this is the place to be? Words of my brother echoing in my thoughts "Don't shave your head and disappear for evermore".

First meeting with Tange Harada Roshi (known affectionately as *Roshi sama*). The teaching is very simple and powerful. Develop sitting power; concentration and the practice of allowing life to flow from the belly (*tanden*).

Essential to this is:

- 1) Good posture,
 - 2) Relaxation of the breath,
 - 3) Mind power to still the mind.
- These three allow the body to simply be, perfectly balanced, open, ready to receive.

Monday

8.30am. 0 degrees inside. I'm in a fridge. Cold, cold, cold, but heart is warm. No socks!

Tuesday

Avoiding puddles, walk to the temple. A monthly visit to the grave of Daiun Sogaku Roshi (1885-1961), Roshi sama's teacher, to pay respects. (See photograph on front cover.)

Wednesday

Roshi sama says to become intimate with life. We are all brothers and sisters supporting each other in life. All beings are clothed in the same truth.

Friday

Bath Day. About to leave now that I have settled in and calmed my mind. Goodbye to Roshi sama. "Don't thank me, thank the Buddha". Which I do, three bows before the altar. A raging storm outside for the short walk to the station, but inside I am glowing, warm and happy.

Winter Daily Schedule

4.40	Rise
4.50	Running
5.10	Exercises
5.40	Zazen
6.20	Chanting
7.20	Breakfast
8.00	Small samu
8.50	Long samu
10.00	Morning tea
11.30	Lunch
1.30	Afternoon samu
3.00	Afternoon tea
4.30	Chanting
5.00	Supper
6.20	Zazen
7.20	Zazen
8.20	Zazen
8.45	Four Great Vows
9.00	Bedtime

Bath day is always on days with a 4 or a 9. e.g. 4th, 29th.



明珠

Soto Kitchen



Millet - Korean Style

1 cup Millet
1 tblspn Oil
2 cups Boiling Water
2 tblspn Sesame seeds
1/2 cup Carrot diced
3 large Green silverbeet leaves
1 tblspn Shoyu
2 tblspn Sesame oil
1 tblspn Sugar
1 tspn Salt

Fry millet in oil for 3 minutes to roast. Pour in water. Cover. Remove from heat. Set aside 1 hour. Fry sesame seeds, carrot & silverbeet leaves. Add shoyu, sesame oil & sugar. Combine this mixture with millet and liquid and salt. Cover & cook slowly.

When water has almost disappeared, turn off heat and leave for 15 minutes.

Cabbage and Hijiki Salad

Finely shred white cabbage. Knead in some sea salt. Press for few hours.

Rinse hijiki. Soak so that it is just cover. 1/4 cup dried will bulk to about 1 cup soaked. Drain and saute hijiki for a few minutes in sesame oil. Simmer hijiki with soaking water about 20 minutes, so that the water evaporates off.

If necessary, rinse cabbage to remove excess salt.

Combine cabbage and hijiki with roasted sesame seeds.

Note: Hijiki is a type of seaweed available from Asian shops.

Stewed Fruit

Wash, core and slice a variety of fruit suitable for stewing (apples, pears, dried fruit).

Also include any of these: dates, chinese dates, sultanas, raisins, ginger slices or ginger juice, apple juice, vanilla essence, cinnamon. Pears and ginger go well together and/or with chinese dates.

Place in pot with little water and salt. Simmer till done.

Can thicken with little cornflour or kuzu. Garnish with toasted flaked almonds (optional).



These recipes were provided by Bev Cowan before she left for Japan.

Kiyoko's chosan retreat offering – Rolled Oats Cookies

3/4 cup Flour
1/4 teaspoon Baking Powder
1/4 teaspoon Salt
1/2 teaspoon Cinnamon Powder
125g Polyunsaturated margarine
1/2 cup Caster sugar
1 Egg
2 teaspoons Honey
2 tablespoons Milk
1 cup Rolled Oats
1/4 cup Raisins
1/4 cup chopped Pecan Nuts

Heat oven to 165°C. Shift flour with baking powder, cinnamon powder & salt. Combine margarine & sugar and mix well until creamed. Add egg and mix well, then honey. When all mixed, add oats, nuts and raisins. Add shifted flour with milk and mix.

Drop mixture in 1 tablespoon portions on a baking sheet and flatten evenly. Bake for 20-25 minutes.

Summer issue support team

Jikishoan Zen Buddhist Community would like to thank and acknowledge the following people for their wonderful contribution to the production of this issue of Myoju:

Ekai Korematsu Osho, *Dharma talk, photographs and inspiration*
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Kinkos, *Printing*
Haydn Halse, *Mailout support*
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Jinesh Wilmot, *Artwork*
Biggi Spiro, *Image editing*
Gilbert Van Hoeydonck & Bob Brown, *Web update*
Alison Hutchison, *Coordinator & mail-out preparation*

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The views expressed in Myoju are not necessarily those of the Jikishoan Zen Buddhist Community or its Abbot, Ekai Korematsu Osho.



Calendar of events January to April 2006

DAY	DATE	TIME	ACTIVITY	LOCATION	CONTACT
WEEKLY ACTIVITIES					
Sundays	weekly	5.30-7.30pm	Sanzenkai (Except 25/12, 1/1, 5/3, 16/4)	Collingwood	Martin/Andrew
Thursdays	weekly	7-9.30pm	Sanzenkai – Ekai Osho present 15/12, 19/1, 16/2, 16/3	Ballarat	Millicent
Thursdays	weekly	7-9pm	Thursday practice	Footscray	Martin
DECEMBER					
Sunday	11	7-9.30pm	Precept Ceremony	Collingwood	Martin/Andrew
Tuesday	13	7-9.30pm	Committee Meeting	Footscray	Mark
Sunday	18	8pm	Community Activity – Myoju Mailout	Collingwood	Alison/Mark
Saturday	31	9pm – midnight	New Year's Eve Meditation	Footscray	Martin
JANUARY					
Sat/Sun	7 & 8	2-5.30pm	Ekai Osho at 'Buddhist Summer School' (Refer to www.evaminstitute.org.au for details)		
Tuesday	17	7-9.30pm	Committee Meeting	Footscray	Mark
FEBRUARY					
Sunday	5	7-9.30pm	Precept Ceremony	Collingwood	Martin/Andrew
Sunday	5	3.30-4.45pm	Reading and Discussion Group	Community House	Haydn
Tuesday	14	7-9.30pm	Committee Meeting	Footscray	Mark
Saturday	25	9-5 pm	One Day Workshop	Ballarat	Millicent
Sat/Sun	25 & 26	10am-5pm	Jikishoan Stall at Tibetan Spring Festival	Yuroke	Luke
MARCH					
Sunday	5	11-3pm	Annual Sangha Day Picnic / Raffle Drawn	TBA (in Melbourne)	Mark
Tuesday	14	7-9.30pm	Committee Meeting	Footscray	Mark
Sunday	26*	9 - 5pm	One Day Workshop	Collingwood*	Hannah
APRIL					
Sunday	2	7-9.30pm	Precept Ceremony	Collingwood	Martin/Andrew
Tuesday	11	7-9.30pm	Committee Meeting	Footscray	Mark
Thu to Thu	13-20	6pm	7 Day Bendoho Retreat	Bendigo	Andrew
Sunday	30	9-5pm	One Day Workshop	Collingwood	Hannah

*Note: Date and/ or venue of March One Day Workshop may possibly change as it coincides with the timing of the Commonwealth Games.

Addresses

Ballarat

St Cuthbert's Hall, corner
Sturt Street and Elliot Street,
Enter via Elliott Street

Collingwood

Australian Shiatsu College,
1st Floor, 36 Cambridge Street

Footscray

Address available upon course
or program application

Bendigo

Atisha Centre,, Eaglehawk/
Marong Road, near Bendigo

Yuroke

Tibetan Buddhist Society,
1425 Mickleham Road, Yuroke

Community House

Collingwood Community
House, Corner of Hoddle
Street and Sydney Avenue,
Collingwood

Contacts

> Teacher
Ekai Osho via Hannah Forsyth
9687 6981

General enquiries

> President (*Kannin*)
Peter Watts 5470 5923

Annual dinner

> Secretary (*Shoji*)
Mark Summers 5428 4859

Annual sangha day picnic

> Vice president (*Fuku-kannin*)

Teacher's assistant (*Jisha*)
Hannah Forsyth 9687 6983

Courses & one-day workshops

> Zendo activities (*Ino*)
Andrew Cawthorn 9406 1049

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Haydn Halse 9706 0529

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Vaughan Behncke
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> Guest manager (*Shika*)
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9480 3082

Thursday practice & sanzenkai

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Haydn Halse 9706 0529

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Advertising space now available in *Myoju*. Minimal rates for the box ads as shown in this edition and for line advertising.
Please contact Alison on (03) 5426 1383 or email publications@jikishoan.org

Teachings are given personally by Ekai Korematsu Osho. Brochures providing more information are available. For addresses and contact information, please see overleaf.

Orientation courses

For beginners and those with some experience. Five sessions.

9-11am Saturdays

- January 21, 28, Feb. 4, 11, 18.
- March 4, 11, 18, 25, April 1.

Footscray Zendo
Non-members \$70
Members donation

Deepening practice courses

An extension of the orientation course. Courses A & B. Five classes each.

Saturdays 5-7pm

- Course A: January 21, 28, Feb. 4, 11, 18
- Course B: March 4, 11, 18, 25, April 1

Wednesdays 7-9pm

- Course B: January 25, Feb. 1, 8, 15, 22
- Course A: March 8, 15, 22, 29, April 5

Footscray Zendo
Non-members \$70 for five sessions
Members donation

One-day workshops

An intensive orientation workshop for beginners and those with some experience. Cost includes lunch and morning and afternoon tea.

- 9am–5pm Saturday 25 February (Ballarat)
- 9am–5pm Sunday 26* March (Collingwood)
- 9am–5pm Sunday 30 April (Collingwood)

Non-members \$70
Members donation
*March date/venue to be confirmed closer to the time.

Bendoho retreat

A seven-day residential Zen experience, including daily chosan (morning tea), teaching and teisho (afternoon Dharma talk). Cost depends on the number of days you participate and includes meals and accommodation.

- 6pm Thursday 13 April to 2pm Thursday 20 April 2006

Atisha Buddhist Centre

Sanzenkai

Zazen and kinhin meditation, tea ceremony, chanting service and Dharma talk. For beginners, members and friends.

Sanzenkai Collingwood

- 5.30–7.30pm Sundays (except 25 December, 1 January 2006, 16 April)

Newcomers: please arrive by 5.15pm
Non-members \$7
Members \$5
Participants are welcome to stay for an informal supper \$5

Sanzenkai Ballarat

- 7-9.30pm Thursdays

Newcomers: please arrive by 6.45pm
Non-members \$7
Members \$5

Thursday evening practice

Zazen and kinhin meditation and tea ceremony.

- 7-9pm Thursdays

Footscray Zendo

New Year's Eve Zazen

31st December 2005
Zazen and chanting from 9pm until midnight.

Footscray Zendo

Newcomers to Jikishoan are invited to attend Sunday Sanzenkai at Collingwood or to apply for one of the courses. The Footscray Zendo is not open to newcomers on Thursday evening as orientation is not provided.

'When you stop doing the wrong thing, the right thing does itself.'

F.M. Alexander
ALEXANDER TECHNIQUE

Body Education for postural balance, freedom of movement and pain relief.

Shona Innes
Teacher of the Alexander Technique
Newport

Ph: 0421 285 338

Zen & Calligraphy



Classes & Workshops
Jinesh Wilmot 9480 4849

shiatsu

Shiatsu is a holistic body therapy which can benefit:

- Neck and back pain,
- Menstrual/menopausal problems,
- Digestive disorders,
- Anxiety and depression,
- Pregnancy

Jennifer Peters
Shiatsu & Oriental Therapies
West Preston
9480 4849




Uk - Oh

Incense sticks imported from Eihei-ji Monastery in Japan to enhance one's meditation experience

Please contact Julie on 9499 2141